

Reginaldus
¶ A very Comfortable, and necessary Sermon in these our dayes, made by the right reuerend father, and faithful seruauant of Iesus Christ Martin Luther, concerning the comming of our Saviour Christ to iudgement, and the signes that go before the last day. Whiche Sermon is an exposition of the Gospell appointed to be read in the Church on the second Sunday in Aduent, and is now newly translated out of Latin into English, and something augmented and enlarged by the translator, with certain notes in the margin.

Act. 17. 30.

¶ Now God admonisheth all men every where to repent, because he hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed: whereof he hath geuen an assurance to all men, in that he hath raysed him from the dead,

AT LONDON
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¶ Cum privilegio Regis Maiestatis.

This was
1571-6nd
that a copy
preserved
Harcourt
curious



This first understand, that there shall come
 in the last dayes, mockers, which will walke
 after their lustes, and say: where is the pro-
 mise of his coming? for since the fathers dyed,
 all thinges continue a like from the beginning of
 the creation. For this they willingly know not,
 that the heavens were of old, and the earth that
 was of the water, and by the water, through the
 word of God. Wherefore the world that then was,
 perished: ouerflowed with the water: But the
 heavens and earth, which are now, are kept by
 the same word in store, and reserved vnto fire a-
 gainst the day of iudgement, and of the destruction
 of ungodly men. Dearly beloved, be not ignorant
 of this one thing, that one day is with the Lord,
 as a thousand yeares, and a thousand yeare, as
 one day: The Lord is not slacke concerning his
 promise, (as some men count slacknes) but is pa-
 tient toward vs, & would haue no man to perish,
 but would all men to come to repentance. But the
 day of the Lord will come as a thief in the night,
 in the which the heavens shall passe away with a
 noyse, and the elementes shall melt with heate, and
 the earth with the workes that are therein, shall be
 burnt vp. Being therefore that all these thinges
 must be dissolved, what manner persons ought ye
 to be in holy conuersation and godlines: Looking
 for, and hastnyng vnto the coming of the day of
 God, by the which the heavens being one fire,
 shall be dissolved, and the elementes shall melt
 with heate: But we looke for new heavens,
 and a new earth, according to his pro-
 mise, wherein dwelleth righteousness.
 Wherefore, beloved, seeing that ye
 looke for such thinges, be dili-
 gent that ye may be founde
 of him in peace, without
 spot, and blameless.

Clay. 63.
 17. and. 66.
 22

To all the inhabitants of England, and other els where that vnderstand the English tongue, the translator wisheth true knowledge of God contained in his word, which is life euerlasting.

Before tyme, not many yeares since (dearly beloued brethren & countrey-men) the disciples of Antichrist, and Apostles of Satan, for the establishing of their Lordes kyngdome (knowing that the continuance therof, was the increas in their owne estimation, welth and pleasure of this world) haue deuised many politicke practises, so wicked and so deuillish, that whosoener beholderth them well, shall soone perceaue they were not inuented without the counsaile of their Lord and master. wherof this was the first and chief, and (as I may say) the ground of the residue to keep all men, both princes and their subiectes, in ignorance of God, & his word, that they not knowing the truth, might the more easily be brought into all kind of deuillish heresies: that they not vnderstanding vice should not be able to reprobeth the horrible wickednes of Antichrist and his ministers. To this end they haue restayned all the laity throughout Christendome, from reading the Scriptures, and haue forbydden them to be printed in their vulgare tongues, and in steade therof, haue geuen them to occupie their braynes withall, fables

A Preface to the Reader.

bles of Robin Hood, of Gie of warwicke,
of Beuis of Hampton, of the Knightes of
the round table, of the iij. sonnes of Amd,
filthy tales, Chancer, the Court of Venus
most horrible & blasphemous lyes out of
Sayntes Legendes, and such like. wher-
by men being drowned in ignoralice, and
detestable heresies, haue bene cast downe
headlong into the most miserable pit of
hell. But now it hath pleased almighty
God, towarde the conuincing of our Sa-
tiour to Judgement, by the preaching of
hys word, through the working of his
holy spirit, to oppresse the power of Sa-
than, to cut the hornes of Antichrist, to re-
ueale the man of sinne: which styng in
the Temple of God, boasteth him selfe as
God. Now it hath pleased our Satiour
Christ to diminish the kingdome of Anti-
christ, & to aduance his owne kingdome
to deface the disciples of Antichrist, and
glorifie his owne Disciples. He hath di-
uened out the filthy swyne and wild boar
that haue fouled his vineyards, &
hath hired labourers to husband it agayne,
that it may yeld him frute now at haruest
tyme, when he cometh to receaue the same
into his enerlasting kingdome: at which
tyme his faythfull seruantes shall receaue
for their hyre, a peece of money that neuer
shall faile, and shall eate and drinke the
frutes of their labours with him, would
without ende. Therefore it is conuenient

2. Thel. 2.3

Mat. 20.1.

A Preface to the Reader.

and necessary for all Gods labourers, that is to say, Princes and their Magistrates, Brelates, and all Ecclesiastical Ministers, to labour diligently in the Lords vineyard, to kepe out these swine, which Antichrist hath sent to deuoure it; not onely to yoke them, but also to set dogges on the, which will both barke and plucke of their carcs, if they enterpryse to breake through the hedge, and to rouse vp y vines with they deuillish bookes, altogether voyde of Gods word and of reason, to euerie man that hath any vnderstanding, and knowledge of God. To this end by the authority of our soueraigne Lady the Queenes Maiestie in our Realme, and other Princes in other Realmes, a great number of godly men haue preached diligently, other haue written very profitable bookes of Diuinitie, both in Latin, and their owne vulgar tongue, and diuers haue translated godd bookes out of strange tongues into their owne language, bus handing thereby the Lordes vineyard, by keeping out the swyne that endeuer to deuoyr it. Amongest whome I being one more ready to shew my good will, then able to do any great seruice, haue chosen this short Sermon of Martin Luther, the saythful seruant of God, Grādcapitaine vnder our Sauour Christ, and cheif hunter of these wild Bores, vnto their father the deuill, from where they were sent to destroy the sincere
and

A Preface to the Reader.

true worship of God. This maner Ser-
 mon (I say) concerning the coming of
 our Saviour to Judgement, and signes
 that go before the last day I have chose to
 translate into our English tongue, as that
 which I thought a most convenient labour
 in this last houre of the day, to preserve in
 the Lordes vineyard the ripe grapes from
 rotting and from wild beastes, and to hast
 those that are blinde agaynst the Lordes
 coming, that is to say: to comfort the
 saythfull, to confirme the weake, and to in-
 struct the ignorant, in diuers necessary
 poyntes of doctrine, or at the least to geue
 them a wayward of our Lordes com-
 ming, that they may now at the length
 cease from sinning their fellow seruantes,
 and from eating and drinking with the
 drunkard, and may make their selues ready
 with oyle in their lampes to receiue
 hym that woe the trumpet-blowing, and
 the bugrome sounding. we may fol-
 low him into his everlasting tabernacle,
 thereto to live with God the father,
 the sonne and the Holy Ghost, in
 everlasting joy. To whome be all
 prayse, honour and glory world
 without end. Amen.

Mat. 20.6.

Math. 24.

49.
Mat. 25.4.

Anno 1569, March 22. T. B.

A.iii.

The

Actes. 17.
11.

The places of Scripture, that apper-
taineth to this Sermon following,
are noted in the margin, to the end that
the Readers, according to the example
of those men, mentioned in the Actes of
the Apostles, may examine the Scrip-
tures, and try whether it be so or no,
as the author hereof sayth: and rea-
ding them they may finde many
more Sentences besides for
the comfort and confir-
mation of their faith.



**The Gospell for the second
Sunday in Aduent.**

THere shalbe signes in the sunne, in
the Moone, and in the Starrs, and
in the earth: the people shalbe at their
wittes end thorough dispayre. The Sea
and the water shall rore, and mēs harts
shall fayle them for feare, and for loo-
king after those thinges which shall
come on the earth. For the powres of
heaven shall moue, and then shall they
see the sonne of man come in a cloude
with power, and greate glory. When
these thinges begin to come to passe,
then looke vp, and lift vp your heades,
for your redemption draweth neare.
And he shewed them a similitude say-
ing: behold the figge tree, and all other
trees. When they shoote forth theyr
buds, ye see and know of your selues
that sommer is then nigh at hand. So
likewise ye also, When you see these
thinges come to passe: be sure that the
kyngdome of God is nigh. Verely I
say vnto you, this generation shall not
passe, vntill all be fulfilled: heaven and
earth shall passe, but my word shall
not passe.

The

The Sermon, or exposi-
tion of the Gospell.

The effect
of the Gos-
pell and the
cause why
it was writ-
ten.

In this dayes Gospell,
Christ our Lord shew-
eth vs. what shall be
the estate, and condi-
tion of the world, when
all thinges draw to an end: wher-
by we may know when the great
and horrible day shall appeare (in
the which Christ our Lord him-
selfe shall come openly to Judge-
ment) that no man need to wauer,
or Doubt of y^e matter. For he shew-
eth playnly the signes that shal be
sene in the last age, and shall go be-
fore the last day, as tokens therof:
because it cannot be chosen, but y^e so
strange, yea & that the last change
of the whole world should be de-
clared by many and great tokens,
sepyng that much lesse alterations
of countreys and nations haue ben
signified by signes and wonders
going before. Bycause this present
Gos-

Signes be-
fore the last
day proued
by humane
reasons, grossi-
den vpon a
certayne
truth.

of the later Day.

Gospell hath ben before tyme sufficiently Declared, so that now it is well knowen vnto all men: I mynde not to shew the doctrine that therof may be gathered, but after an other maner and fashion to handle it to the glory of God and our comfort. For therefore is it put in writing, and made manifest by preaching, that it may serue to oure comfort, and to the encrease of faith and hope in vs, which profess Christ, and beleue in him: notwithstanding there is good cause why it may be a terror vnto the other sort of men, I meane the wicked vnbeleuers, whose distraction these signes do portend: who in deede are nothing moued with them at all, but with security of mynd do contemne them.

Therefore (commending them to our God, & they? Judge which shall come and reward them, according to their desertes, that by
expe-

Rom. 15. 4

A Sermon of the signes

experience they may alwayes feele
þ, which now they neither beleue
nor regard) in handling the Gos-
pell, we will haue litle considera-
tion of them, but will make it frut-
full vnto our selues, least we should
suffer it in hayne to be put in wor-
tyng, and should leese the fruite and
commoditie therof. Which if we
consider well, we may perceaue
that it contayneth matter very
comfortable and ioyfull, which
much for our comoditie, which
consolation and comfort is very
nedefull for vs, seing the signes of
them selues are very terrible & as
I may say) horrible to behold.

Moreouer, Christians as they are
at other tymes fearefull enough
of base courage, so when they see
the indignation and wrath of God
to wardes mankind, the wagging
of a leafe is able to make them a-
stonished, and almost dead for feare:
contrarywise the wicked are more

Example
hereof are
the inhabi-
tants of

secure and hard harted, and are
 moued with no signes, & they ne-
 uer so great and horrible. Ther-
 fore this thing seemeth not to fall
 out indifferently, and as reason
 would: for they which chiefly
 should be afrayd, whom God by
 his signes doth terrible threaten,
 they (I say) haue hartes of home,
 stone, and yron, so that
 they regarde them as
 thought they did no-
 thing appertayne vn-
 to them what so euer
 wrath of God was to
 come, & being even now at hand,
 they do forewarne and shew. Con-
 trariwise they which ought not
 to be moued, but rather reioyce
 when they see these signes and to-
 kens, as vnto them they do not
 portend any wrath or displeasure
 of God, but fauour and consol-
 tion, they (I say) feare more then
 needeth, and can scarcely lift vp
 their

for as much
 before
 shall be
 from men
 God sent
 most horri-
 ble tokens
 thereof
 where
 som they re-
 garded not,
 some they
 interpreted
 to signifie
 victory as

uer they enemies contra-
 ry to the true meaning of
 them, and of God which
 sent them, and contrary
 to the apperle wordes of
 our Saviour which be-
 fore had foretold them.

Luke. 14. 43

The faith-
 full haue no
 more cause
 to feare the
 signes of
 last day, the
 flood had
 when the
 flood came,
 or Lot at
 destruction
 of Sodome
 & Gomorra
 which small

company of
them that
then were
preferred,
is a signe
of the little
flock which
goeth by
the narrow
gate.

under
which may
be seen

Math. 14.

which as

is to be

seen and

is to be

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they hartes to cōceane such sweete
and comfortable cogitations as
therby occasion is offered.

Now to come to my matter,
there are two things chiefly to be
noted in this Gospell: The one is,
that our Saviour reckoneth the
signes in order which go before
the last day, which being fulfilled,
we may know for a certaintie that
the day is even hard at hand. The
other note is, that he sayth those
signes shalbe a consolation and a
comfort to his Christian children,
so that therby they may be moued
to looke for his coming with a
mery and cherifull countenance.
The first signe (sayth he) shall ap-
peare from heaven in the sunne, the
moone, and the starres: that is to
say (as Mathew doth expound it:)
The sunne shalbe darkned, and the
moone shall not geue her light, and
the starres shall fall from heaven &c.
Moreover vpon the earth the
people

people shalbe at their wittes end
thorow dylpayne, and shalbe in such
perplexitie, that they shall not
know whether to go, or where to
abide, their hartes shall fayle them
for feare of those thynges, which
are like to come vpon them.

Agayne, signes shalbe seene in
the Sea, and in y^e waters, so that
all creatures, and the powers of
heauen shall moue: there shalbe
such an alteration, that the world
shall seeme by and by to haue an
end, and the last day shall seeme
hard at hand. Here I will not
greatly contend with any man, but
will leaue it to the consideration
of my Christian brethren, whether
the signes in the sunne, the moone,
and the starres be already fulfil-
led, or not. But this is my beleefe &
most certayne hope, that the grea-
ter part of them haue bene allrea-
dy seene, and that many other are
not here after to be looked for.

A Sermon of the Signes

For if we will beleue, there hath
bene sene men in our time aboun-
dantly both many and great Ec-
lipses or darkenynges of the sunne
and moone within few yeares to-
gether, one after an other, besides
diuers in one yeare: the like we
haue not read to haue appeared
at any time before since the begyn-
nyng of the world. But he that
will not beleue the word of God,
will not beleue the signes, nor take
them for signes, but will contemne
them, and tread them vnder his
foote, yea although the sunne should
be dayly darkned before his eyes,
and y^e starres should fall by heapes
from heauen. Although Astrono-
mers say that such darkenynges
of the sunne and moone happen
by y^e course of nature (which some
of them can tell of before hand) yet
they deny not, but they signifie
some terrible thyng to happen on
the earth, especially seying there be

of the later day.

so many, & all most euery yeare.

Besides this; contrary to the course of nature; many signes haue bene sene in the Heauens; many Sunnes at one tyme, many Raynbowes, many terrible blaspheming Starres, fyres in the ayre like darts and swordes, and diuers other prodigious signes, which if they should be written, would fill a whole volume: but all are forgotten, if they be not daily before our eyes, and as soone as they are past, we lye securely as though no such thing had euer happened at any tyme: yea rather the oftner they happen, so much the lesse we regard them. For we take them for customable thynges, thinking with our selues that of necessitie they must so come to passe, making no more accountes of them afterwarde. And true it is, that of necessitie they must so come to passe, otherwise they

B.J.

should

should be tokens in bayne , and the world should not be so soone destroyed , if it being moued thereby , should beleue the Gospell for it might (turning to God by repentance) auoyde , or turne away his wrath , or at the least prolong it for a tyme . But alas , this is rather the cheif care of the world , by continuing in wickednes , & most obstinately heaping sinne , to haste Gods wrath , and spedely to procure hys owne destruction . Thus much as concerning the signes in the Sunne , the moone , and the Starres .

Now as touching the signes in the Sea , and the Waters , I commit them in like maner to the Iudgement of my Christian brethren : whether they be fulfilled already or no . Old men testefy , that no man aliue is able to remember so great tempestes , windes , and cloudes as haue happened within these

these few yeares . Some floudes
haue drowned whole countreys,
such haue happened of late about
Rome , and in the lower Ger-
many : besides the earth quakes
whiche we haue heard of , but I
let them passe . By these thinges
it semeth that such is now the
condition of the world , that no-
thing shall continue any longer in
his old estate ; but all things shall
quickly be turned vpsidedowne,
and fall to decay . And also this
we see come to passe by many ex-
amples ; that many are so trou-
bled and vexed , that for very an-
guishe of mynde they dispayre .
Whiche thyng may be vnderstan-
ded both bodely and spirituallly ,
but especially spirituallly . For we
haue heard of many before tyme,
and yet dayly heare of mo , whom
the deuill so troubleth and vexeth
by temptations and desperation,
that for the greatnes of the grief

A Sermon of the Signes

and anguish, they lay hand vpon them selues, & procure their owne death: so that we see all the signes forespoken by our Saviour Christ, haue happened in all the world.

And although all thinges be not fully complished and ended, yet we can not deny, but that the greater part of them is already fulfilled, especially so many happening together one after an other. Therefore little or nothing hereafter is to be looked for besides the end of all thinges, which signes are therefore forespoken, to put vs out of doubt, and that we should not thinke they happen without a cause by chaunce of fortune; rather then to signifie some notable thing to come. But they are in deede all of them terrible signes, threatening vnto the world cruell euentcs, although it do not feele them, nor care for them. But true Christians do both see them, and marke them well,

well, and are therby terrified much more then nedes, seying they are not sent to their destruction, but rather to theyr consolation: & therefore they ought with ioy and gladnes to behould & cōsider them, and not be discouraged, although the firmament appeare lamentable vnto the behoulders, the Sunne, the moone, the Starres and all the heauen being darkned.

The Sunne, although he be couered with a thicke and a blacke cloud, although he leaue his light, neuerthelesse he goeth forwarde in his course, he is no worse then he was before, he remayneth the same Sunne still, and shineth as he did before, sauing that he lowreth for a tyme in token of destruction to wicked men: in lyke manner residue, as the Moone and the Starres, in that they seeme terrible to behould, it is no harme vnto themselves: For they are no

A Sermon of the Signes

tokens vnto them selues, but vnto y^e wicked world, of whome they are contēned. After the same sort, whereas men are troubled and be red, hauing a timorous and fearefull conscience, it is in dede a terrible signe, but not vnto thee oz them which suffer this, if they be Christians: onely it signifieth destruction to the wicked, and despisers therof, which do not suffer it, but neglect it. For the sufferers are preserved neuerthelesse, and take no harme therby, although they go by and downe with a pensiue mynde, in token of destruction to the wicked, and vngodly persons. Euen as Eloy went naked, and without shooes, and Jeremy carryed a chayne about his necke for a signe of misery and calamitie to the Egyptians, and Philistines, and yet no harme happened vnto either of them. For Jeremy remained out of bondage & thrauldome, and

and in as much liberty, as he was before, and Esay notwithstanding hys nakednes, kept still his garments: So they which keeping vnto them a good conscience, do carry about them these tokens, shalbe without harme, and voyde of all daunger, onely they declare vnto other, what shortly after shalbe their estate and condition.

For although they be euill signes, yet they bring no euill to them that carry them. Otherwise, he that hath the execution of condemned persons, would not carry the sword, or the axe, neyther durst any mā carry a weapon: But thou which art a mansleauer and murderer take thou head to thy selfe, for thou art lyke to go to the pot when the officer draweth forth his sword. In like maner the fire, the gibbet, the halter, the gallows hurt not them selues, but bring destruction to theeues and robbers

A Sermon of the Signes

which haue committed haynous
offences : So before the last Day
there must be many men , whome
the deuill troubleth and vereth
with greuous temptations , and
so oppresseth them with anguish,
that they can not tel which way to
turne them , or where to abyde. Of
which sort of men Gerson of Paris,
and certayne confessors haue writ-
ten many thinges , especially in
Monasteries. We haue had expe-
rience of them in whom hath bene
tender and fearefull consciences.
But let him so vere and terrifie
men, he shall not hurt them, if they
be not such as God hath determi-
ned to terrifie and condemne , as
the wicked and the vngodly : but
rather such as are fearfull , & ten-
der of mynde , and would gladly
receiue comfort , and turne vnto
God , and can find no comfort or
relief, vntill God himselfe haue de-
liuered them out of the misery of
their

their afflicted conscience, and haue comforted them by his word. One-ly feare thou, and take hede, which being secure and mery, contemnest all thinges, whereby God threath- neth thy destruction. Vnto these signes, that appertayneth where he sayth: Mennes hartes shall sayle them for feare, and for looking for those thynges which shall happen vnto the whole world: that is to say, many shal be troubled in their mindes, that they shall go like men amased, and as though they dyd presently feele the daunger that they see hageth ouer their heades, for feare: wherof they are so vered, that the greatnes of the grief, and anguish of mynde causeth them to consume and pine away: Euen as sorow vbleth to wast mans life, euen as a pryncy consumption doth eat, or sucke the marrow out of the bones (as the wise man witnesseth Prou. 17. in his Prouerbes.) These men 22. must

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must feele these signes, not as tokens vnto them selues, but vnto them which are more worthy to feele them. But bicause thou doest contemne them, at length thou shalt feele more greuously, not signes, but those thinges which thereby are signified, that is to say, everlasting terrour, feare, sorrow, and hell fier. For if iust men suffer and feele these things in the earth for a tyme: what shall we say will become of them for whose sakes they are sent, and whose destruction God thereby doth threaten? Notwithstanding they esteeme the no more then the paryng of theyr nayles: But are dayly worse and worse, untill experience (alas too late) doth teach them. What folly and madnes was in theyr brayne, when they gaue them selues to all pleasure and voluptuousnes, to all kynd of worldly ioy and pastime? Whiles iust men were vexed with
great

great sorow & anguish of mynde,
considering the great and horrible
plagues which God hath prepared
red for all disobedient, stubburne
and stifnecked infidels and Anti-
christes. It is a very hard thing
to behold many so terrible and so
horrible signes, which with no
small feare shall amase the mindes
of many (as Christ here sayth) and
fil them with such sorow, and hea-
uines, that they shall seeme to be
boyde of all consolation and com-
fort to those that see them. But if
thou be a Christian, do thou not
looke either vpon the externall
signes of heauen, or the earth, nei-
ther vpon that which y^e feelest thy
selfe: but looke thou vpon y^e necessi-
ty, both of thy selfe and of y^e whole
world, vnto whom God (as his vn-
fallible word doth testify) hath ap-
pointed such thinges. Except that
day should come at y^e length, I had
rather I had neuer bene borne.

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For let vs consider what is now the estate and cōdition of the world, & how it dealeth with vs, and with the Gospell of our Saviour Christ, most cruelly persecuting the Preachers therof, by men that are driven headlong through the deuill, to deuise dayly mischieuous and vntollerable tormentes for the same purpose. They most wickedly contemne and despise the Gospell; they scoffe at it, they speake spitefully and blasphemous wordes agaynst it, most scandalously, endeueryng therby all that they may, to deface the faythfull seruantes of Iesus our Sainour.

So vntthankfull is the world for the Gospell, such deadly & poisoned hate doth it beare towardeg Gods ministers, being more mad & wood agaynst them, thē ener was Cain agaynst Abell; then Esau agaynst Iacob; thē Pharaō agaynst Israelites: thē Saul agaynst Dauid; then

Read that
discouery
of the Spaw-
nish Inqui-
sitiō for the
further de-
claration of
these
wordes.

Gene. 4. 8.
Ge. 27. 41.
Exod. 1. 15.
1 Sam. 19
11. and .1.
Reg. 18. 13.
and. 19. 2.

of the later Day.

then Iesabell agaynst the true Pro-
phets, then Herode agaynst the Math. 23. 16
Innocentes: finally then the de-
uillish Scribes and Phariseys a-
gaynst Christ our Saviour. A-
gayne on the other side, there is
an infinite number of wicked men,
as Idolaters, prophaners of the
Sabboth by seruing their owne
couetous & sensuall lustes, in stede
of God, bayne swearers, drun-
kardes, rebels, robbers, & spoylers
one of an other, adulterers, de-
cepuers, lyers, false witnes bea-
rers, curled speakers, voluptuous
men and womē, flaunderers, ma-
licious, enuious, couetous, ambi-
tious, and periuured persons: so that
there can scarce be seene in all the
world one token of discipline, re-
uerence, feare, good maners, or pu-
nishment of malefactours.

Princes seeke theyr owne ho-
nour, more then the honour of God,
and theyr owne profite, more then
the

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the profite of y^e cōmō weale. They make bloudy battayles for small trespasses agaynst them selues, not passing for many haynous offences cōmitted agaynst God. Through ambition they picke quarels and wage war to enlarge their owne kingdomes, hauing no regarde to enlarge the kingdome of God.

Gods kingdome as it is taken for the whole world can not be enlarged, but as it is taken for the congregation of the Christians whē his word is truly preached, so it may and is daily enlarged.

Subiectes (being destitute of good officers, and Preachers of Gods word) lyke mad men bereft of theyr wittes, rebell agaynst their Prince: they regarde not their lawes, but eyther wilfully and openly breake them; or elles seeke meanes to delude them, to the satisfieng of theyr owne wicked lustes. Priuate men keepe no good lawes, but by compulsion: Officers see no lawes kept, but in respect of their owne cōmoditie, & to that ende many tymes they purposely breake good lawes: for bribes or for frendship, oppresse the

poore, and defeateth them of theyr
right, either by false Judgement,
or by Delayes, and such other crafty
conueances. Lawyers encourage
theyr cliētes (as well him that hath
the false, as him that hath the good
cause) to go forwardes with the
law, buttill their money be spent,
and then they send them home to
agree amongst their neighbours.
Cliētes (such are theyr coueteous
and malicious myndes) some to
enrich them selues, wil wrongfully
by processe of law challenge other
mens goodes: some to bere a trou-
ble other men, will by sutes in the
law bindoe both them selues, and
theyr neighbours. Rich men ne-
glect the poore, and suffer them to
perish for hunger, poore men (a
great number of them) are idle loy-
terers, and wil rather by priggynge
and such like meanes shift for them
selues, then by honest labour get
theyr liuing. Old men in all kind of
lewd-

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lewdnes, are an example to the youth. Wong men and maydes take an example of the most parte which is wicked, rather then of the lesser part which is godly. Parents and masters do not instruct their children and seruantes in the true fayth, feare, and worship of God. They seeke the bodely health, and worldly profite of theyr children, but theyr soule health and heauenly profite they regard not at all. Children and seruantes that are godly instructed, despise theyr teachers, and folow the deuillish entilementes of theyr lewd companions.

Ecclesiasticall persons that are in authoritie, seeke more the maintenance of theyr owne honour and estimation, then the furtherance of the Gospel. They seeke not the increase of godly preachers in theyr Diocesses, nor the reformation of such as are idle, and vngodly.

of the later day.

ly: yea they suffer theyr owne families at home to be full of dissolutnes, much more theyr Dioces abroad. They admit into the ministry all maner lewd and vnlearned persons: They able not vnto one onely, but vnto many benefices, those that are both vnable, & vnwilling to discharge one, or to take any paynes at all in the vniuersity of God: yea many boyes that are neither Ministers, nor fit to enter into the Ministry. Priuate Ministers are some of them, idle loyterers, domine Dogges, hyrclynges which suffer the wolfe to deuoure the flocke, feeders of them selues, and not of Christes sheepe committed to theyr charge. Other some (taking vppon them to be Preachers, not so much inwardly as outwardly called therunto) in preaching the Gospell, preach them selues, and not Christ, as men not endued with the Spirit of God

C. j.

(which)

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(which without parciality repro-
ueth all the world of sinne, righte-
ousnes and Iudgement) they re-
buke some of lower sorte, and flat-
ter such as are able to do them a
pleasure. They preach many
tymes sound doctrine, but by their
dicked lying they bring it in
contempt, and are therby cause of
more offences, then if they had spo-
ken nothing at all. They speake
many tymes of them selues, and
not that which they haue heard in
the Prophets and Euangelistes,
and wittinges of the Apostles,
but theyr owne fantasies. They do
not glorifie Christ, but them selues:
For they take not that which is
Christes, but that which is theyr
owne, and declare that vnto the
people. The most part of the people
heare not the word of god at all,
but eyther absent them selues from
the Church, or els sodenly depart,
before they haue heard the Scrip-
tures

tures read, or any part thereof
pounded. Generally all sortes of
men, the more they are instructed
by the word of God; the worse
they are, and can not abide in any
case to be reprehended & rebuked
for their wickednes.

So is the word of God, and his
law troade vnderfoote of all de-
grees, and the true preachers ther-
of receaue no other reward of mē,
but scoffes, and mockes, and deuil-
lish hatred, which is very greuous
to good Christians, and pearceth
the hart like a sword. Dought we
not therfore to pray day and night,
and cry vnto Christ our Lord, that
now at the length he will vse his
seueretie, and suffer all thinges to
come to ruine, that such detestable
wickednes may haue an end, and
that all occasion of offence, all
snares and stoomblyng blockes, 1. Cor. 13.
may be quite taken away? For ex- 12.
cept at length we should be pre-

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serued from these thinges , we were of all men that euer were borne most miserable. For we must not so much consider the harme & destruction of the world, nor the misery of y^e wicked world-lynges, but how great a grief it is to vs, & to all Christians to see God him selfe & his word contemned, reproued, and blasphemed, and his preachers most spitefully handled, iniuriously trode vnder foote, and most cruelly tormented in the world : all preaching, crying out agaynst wickednes, rebukes, admonitions, and threatninges are almost vnprofitable, & in vayne.

Therefore the behoulding of these signes aforesayd, ought much to reioyse vs, as by the which all-mighty **GOD** declareth, to our great comfort, that he will fight shortly with the world, and will deliuer vs out of all our miseries and calamities. Therefore it is
our

of the later Day.

our part, not onely with ioye to
looke for this day of saluation, but
also with feruent desire, and ear-
nest request to desire it of Christ
our Lord, saying after this sorte:
Thou Lord hast promised to vs
this day of redemption, therefore if
it be thy pleasure let it come quick- 3pet. 11. 10
ly, and make an end of our mis-
eries in this lyfe, and for euer world
without end. As touching our mi-
series in this lyfe, we may take an
example of the most deuilish Pa-
pistes, the deadly enemies of God
and vs: how couragious they are,
how they triumphe and leape for
ioy, as often as they appeareth in
to them neuer so litle hope to op-
presse the Gospell and vs with it.

With what exclamations and
earnest requestes, dyd they desire
the comming of Caesar the Empe-
rour into Germany, to destroy the
Lutherianes (as they terme vs) and
to establishe agayne theyr tiran-

A Sermon of the Signes

call power: What daunsing, lea-
ppng and triumphes dyd they
prepare agaynst hys commyng?
Bragges aboue measure, reioy-
sing, singing, laughyng, leaping,
a clapping of handes was heard
amongst them, which hoped to
bath them selues in our bloud.

Into this place apper-
tayneth the history of
the Emperour Char-
les the v. of that name
who, in the yere of our
L. 1521. set for Ru-
ther vnto Wormes a
Citie in Germanye by
an Herauld of armes
with letters of safe con-
duct, to whome hee
came boldly, although
some perswaded him
that he should never
haue come from thence
alyue. There he was
examined before the
Emperours Maesty
of 7 bookes that he had
written, and whether
he would recant them,
or any thing in them
contayned. who an-
swered that he would
recant so much as any

Their reioysynges were
so great, that they could
not tell how, nor by what
meanes to expresse the
gladnes of their myndes.
Some went by & downe
laughyng in theyr slenes,
& did not communicate to
any man the secret ioye of
theyr hart: sauing onely
vnto theyr frēdes, whom
they made partakers ther
of by sending letters to &
fra. Other some w open
mouth did cry out, and
made manifest theyr ioye
to al men that did see the,

say

saying: our Saviour cometh, our Saviour cometh (meaning the Emperour) so that they ioye was passing measure.

See these desperate theeves, and murderers, how they reioysed in a false sauiour, which was not able to helpe the any thing at all, no although he had ioynd all his power with them, & had gathered together an infinite number of armed men to take theyr part: yet so they did hope that they should be exalted agayne yea a great Deale more honorably, & set in higher authoritie, then at any tyme before when they lyued in abominable wickednes, in all dissolute behauiour, hauing theyr hartes hardned, so that they could not repent. They were so past all feare, & so iocunde, & almost with great grief of mynd. I doub-

man was able to prove false by the sword of G. D. D. otherwise he would deny nothing that he had written. After a while when no other answer could be gotten of him. The Emperour gaue hym leave to departe without danger, because of his safe conduct, although many labored to the contrary, especially the Popes Embassadour; as in the

booke of the Actes and Numbers more plainly is declared.

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Esay. 4. 11.
Isal. 14. 6.
3.

ted God would not performe his promise, but should be found a lyer, where he sayth, that he onely will be our Sautour, and that we shoule not put any confidence in Princes, as in whom there is no hope of saluation.

This I something doubted, when they laying theyr heades together, whispered one with another, tooke counsayle and concluded with them selues, with what army, with what furniture, and with what weapons they would set vpon vs, as though they had had vs presently in hold. They did so thunder agaynst vs with most cruell threathynge, as though they would haue depzined God of hys title vz. that is, hee which scattereth the counsayles of Princes, and bryngeth to nought theyr vaync imaginations. But God almighty, in whose handes are the hartes of all princes, suffered not
hys

Isal. 33. 10
Isa. 11. 6

of the later Day,

his honour to be taken away from him, but as one which is all truth, stode to his promise, and compelled them to leaue vnto him hys glorious title, and we remayne by the great goodnes of God alpyue at this day, and they are defeated of theyr false sauour. They were wonderfully Deceaued of theyr expectation. For they did not fynde the godly Emperour such a mā as they would, nor as they thought they should. Therfore in despite of all theyr cruell bragges (thākes be to God) we are yet safe enough, and doubt not, but mauer theyr heades we shall so continue for a time, vntill it please y true Sauour, which saueth all the world, to receaue our soules into his hādes.

Hetherto I haue recited these thyngs for an example, seyng they put so much trust and confidence in one man, of whome they haue no promise, neyther if he had promi-

sed

The promise of God is the

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ground of
true faith
which pro-
mise was
thoroughly
rooted in
Luthers
hart, as ap-
peareth eu-
dently by
his words.

sed them, it had not bene in hys
power to haue performed it. And
why should not we put much more
trust in our true Saviour, which
hath not onely most certaynly pro-
mised to come shortly, and deliuer
vs, but also can and will performe
his promise? He will not deceaue
vs (for he is no lyer at any tyme)
especially when we looke for hym
with a good confidence, suffering
all thinges for his sake, in a iust
quarrell, which is not ours, but his
owne; and not triumphing lyke
them: which putting theyr trust
in Cæsar, hope for the confirmation
of theyr haynous and mischicuous
actes.

Yet it is more conuenient for
vs to reioyle and say: O what an
excellent golden world shall that
be, when our true Saviour shall
come, and shall quite abolish at
once all wickednes and all iniuries
which we must suffer for a tyme,
and

of the later Day.

and shall make an ende of all this series and calamities? Neither shall the gospell nor his holy name be neglected, or blasphemed any more. The preachers thereof, which now are poore and neddy, shall be no longer trod vnder foote, neither shall they suffer any more persecution: neither shall there be afterwarde any more theft, robbery, spoyling, iniury, false accusations, fornication, lying, crafty conueyance, flattery, periury, adultery, murder, treason, all these thinges (which now almost euery man doth commit without punishment, or rebuke) shall cease. And we finally shall be deliuered from all euill, so that we nede not to feare the world, sinne, death, hell, nor the deuill. For everlasting saluation, peace, tranquillitie, and ioy, shall reigne ouer vs. And ought not we with most frequent prayer to desire these thinges?

If

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If we could see perfectly how we are compassed euery where with an infinite number of deuils: which euery moment of an houre ayme, and shoote at vs with theyr venemous darts, and all entisementes, and prouocations to sinne: then we would pray dayly, kneeling vpon our knees, yea and would weepe bloud, desiring God to make an ende of this miserable lyfe.

*The second
parte of the
Sermon.*

Therefore now Christ our Sauiour putteth vs in mynd in this Gospell to behold these signes therein mentioned with ioye, saying: When these thinges begin to come to passe, looke vp, and lyft vp your heades, for your redemption draweth nygh. Heauines for the most parte naturally causeth a man to looke downewards, and they that are troubled in theyr myndes goe heauely, knitting theyr browes together. Contrarywise a mery and
ioy=

of the later Day.

ioyfull hart maketh a man to hold
bp his head , to streatch out hys
browes , and to looke merily and
pleasantly about him . Therfore he
sayth : When you see these signes
come to passe , when all thinges in
heauen and earth , with lo'oring
chere do terrify your myndes , so y
you cast downe your heades for
sorow and grief , be you not there
withall troubled : For they are not
tokens of destruction vnto you, but
vnto them which molest, bere and
persecute you . Therefore be of
good chere , and looke bp lustely:
For they bring not tydings of de-
struction , but of deliuerance vn-
to you , of vnspeakeable treasure &
abundaunce of all good thinges,
such as no harte can desire or
thinke . And geue no place to the
deuill , which beateth these signes
into your heades , to terrifie you, &
to bring you into dispayre , so that
you cannot lift bp your heades, &
Desire

Chapters
wordes pro
raphastical
by expouna
ted.

A Sermon of the Signes

Desire that ioyfull day. Accustome your selues rather to behold them a right, listyng vp your heades with ioy, as I haue sayd, seyng there is no cause why you should trouble and bere your selues, but rather reioyce. For they declare no other thing vnto you, but that your redemption is now at hand, and that I will come shortly, and deliuer you out of your troubles.

Behold this notable instructour, which knoweth better how to expound signes and tokens of thinges to come, then any Soothsayer, or Astronomer. They onely prognosticate terrible and horrible euentes therof, but our Saviour Christ sayth, they be tokens of great ioy and gladnes shortly after to ensue. These thinges which mans reason and all y^e world doth take for signes of destruction, and teach vs to pray that they come not to effect: the same thinges be
(vnto

The difference betwene the prognostication of Christ, and Astronomers.

(vnto whome nothing is vnkno-
wen) prognosticateth to be tokens
of all goodnes.

Amongest all other he vseth
this most comfortable word: your
redemption; which euery faythfull
man, with all his hart doth desire
most earnestly. For what els mea-
neth this word, your redemption,
but that thou, which now art in
bondage, vnder the dominion of
the deuill; who setteth vpon thee,
with all kind of wicked dartes, &
bendeth all his force agaynst thee
that thou, I say (which art oppres-
sed and ouerwhelmed of y^e world
with many miseries, in daunger
of all misfortune, out of the which
no earthly creature is able to de-
liuer thee) shalt now be deliuered
and saued by Christ thy Lord, and
placed there, where thou shalt
raigne as Lord ouer the world,
death & the deuill? why shouldest
thou feare, or be amased with such
signes

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signes and tokens? why shouldest thou not rather with cherefull countenaunce receaue and embrace them?

Certayne
similitudes
wherby it
is declared
with what
ioy we
ought to
looke for
the coming of
our sauour
to iudge-
ment.

what wouldest thou do, if thou shouldest stand in a circle, beset with all kinde of weapons, or rather with gunnes, being charged and bent agaynst thee, as the only marke at the which they should be shot of: where present death should be continually before thy eyes? If God by his deuine power, should take thee, being in this case away sodenly, and deliuer thee from them: or if thunder & lightening from heauen should at once ouerthrow and strike downe to the ground, all thy enemyes with their daggers, swordes, speares, and gunnes, wouldest thou not reioyce with all thy hart? If a poore prisoner, which vnder a rigorous and cruell tyrant hath liued a long tyme, in a filthy and stinking pri-
son

of the later Day.

son, besides the suffering of many other cruell tormentes: if such a man (I say) should heare, that his owne Prince would come to deliver hym, and by force of armes take him out of so greate miseries and calamities: How would he be affectioned in his mynde trow you, if hee should see him commyng with a myghty army of men, and with gunnes, striking downe the walles of y^e Castle where he lyeth? No doubt it would be a terrible sight to all the residue therin abydng: But vnto this prisoner it would be very comfortable & ioyfull. The noyse and roying of the gunnes would much more delight his eares, then any musicall harmony of swete songes, or pleasant instrumentes. That day (no doubt) he would celebrate with much solennitie, geuing God thankes that he had lyued to see that ioyfull houre.

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Even so ought we to do when we see these signes mentioned by our Saviour Christ in this Gospell. If fire, water, thunder, and lightning fall from heaven so thicke, and with such abundance as though all thinges in a moment should utterly be destroyed: we must thus thinke with our selues, that it is the prouision and ordinance of God our King and Captayne. wherby he destroying and overthrowing the prison house, will deliuer vs, which are kept bound in the kingdome of the deuill, vnder sinne, afflicted of the world with manyfould miseries & calamities. wherfore then should we be afraid, when we see these thinges? why should we not rather ioyfully suffer all maner of tormentes, wherewith the world, and the deuill molesteth vs, that our redeemer may come the sooner, and deliuer vs? For without his com-
fort

of the later Day.

fort and consolation, we were of
all men (as I sayd) most miserable,
and might well wish that we had
neuer ben bozne, and that we had
no God at all. Therfore let vs com-
fort our selues with these ioyfull
cogitations, knowing for a cer-
taynty that our deliuerer will come
and that these signes are (as I
may terme them) his Haroulds of
armes, wherby he geueth to vs to
vnderstand, that he him selfe is not
farre behind.

In the meane season, although
in the world we be tossed, vexed,
and afflicted with many stormes,
thorow the intolerable wicked-
nes of vngodly men: although they
geue vs vineger mixed with gall
to drink, bysides other dayly mis-
fortunes, as sicknes, pestilence,
dearth, and ware, which are gre-
uous to the body, or to the out-
ward man: yet we must suffer and
abyde all these thynges with pa-

*Math. 27.
34.*

D.ij.

tience

A Sermon of the signes

**The com-
moditie of
affliction in
this world.**

tiere : we must be content to drinke
this bitter drinke for a time , that þ
sweete drinke which hereafter shall
be geuen vs , may be the more plea-
sant to our tast , and that we may
therby be moued þ more earnestly
to pray for the comming of our true
sauour : other wise we should be-
haue our selues like sauage & wild
men , which bereued of theyr wit ,
haue no perseueraunce of the daun-
ger that hāgeth ouer their heades :
euen like the secure and carelesse
world which knoweth not how
to repent , yea we should be drow-
ned in the desire and loue of world-
ly honoz , welth and pleasure , & at
the length cast of all care of Gods
word , and vtterly perish with the
wicked world.

Therefore this bitter drinke is
commodious vnto vs : For it bree-
deth in vs a sacietie and lothsom-
nes of this lyfe , and comfortably
causeth vs to hope for a life , much
more

of the later Day.

more excelent now, when our true
Saviour shall come in the cloudes, *Math. 24.*
with power and great glory: Who *30.*
shall deliuer vs from all daunger,
receiue vs to him selfe into the life
euerlasting, then the which no-
thing can be more ioyfull. But vn-
to the wicked worldlings which
set theyr whole delight vpon this
lyfe, caryng nothing for God, his
comming shall not be very acce-
table: For in a moment he shall *1. Thel. 5. 3.*
bring them to nought, so that they *Math. 24.*
shalbe constrayned to lye in euer- *27.*
lastyng paynes and tormentes, *1. Cor. 15.*
which arrogantly contemne and *52.*
despise both his signes and his
word.

And whereas this is no small
grief to good Christians, to consi-
der in theyr myndes such a great
destruction of the world, wherby
they trouble them selues for theyr
sakes, which shall perish: our sa-
uiour by the wordes contayned in

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the later part of this Gospell, withdraueth theyr myndes from such cogitations, mouing them to cōsider rather how necessary their owne redemption is, then the greate destruction of the wicked: which for theyr desertes, God of his iustice hath prouided for them. For they can neuer make an ende of persecutyng the Gospell, which most contumeliously and blasphemously they spit at, cōtemne and scoffe, and rashly, iniurously, and by force greue & oppresse the preachers therof: from which wicked purpose they can not bee withdrauone by any admonitions, intreatinges, rebukes or threateninges. If man were as good speake vnto a stocke or a stone, as vnto thē: for they will not beleue, before they try by experience how wonderfully they were deceaued; and what punishment God hath prouided for such prouharted infidels

Dels

Deils. They are so secure and careless, that what so euer happeneth, terrible to eyes, or horrible to the eares, that they turne from themselves by saying, that we are the cause of all misery and calamitie, of all danger, of all mischief. Finally when we haue done all that we can do, by preaching, praying, counsailing, yea and aduertising our owne liues to profit y^e world, we are rewarded with bitter contempt, hatred, enuy, and most crafty dealing, which are able to make a mans hart to cleaue a sunder for sorow, & grief of mynde.

Therefore God cannot chuse (if he will beare any sway in earth) but once at the length let them see by experience, that his word and threatninges are true, which they scorne and jest at, and that he is

This saying of the wicked is after a sorte true: For the good preacher may be a cause of trouble, first because where y^e word of G D D is sincerely preached, the devil moueth and raseth tumultes to suppress it: secondly, where it is preached and not obeyed, the greater shall bee the plagues of the stubborn and stiffnecked people.

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able to deliuer out of trouble hye
Christian children most miserably
afflicted. And bycause the children
of the world do despise his Pas-
sion, death, and resurrection, and
all thinges that he did or speake,
with a secure and carelesse mynde:
therfore once at the length they
shall be terrified and feared, when
we shall lyue pleasantly and ioy-
fully in euerlasting lyfe.

Therfore if thou haue any
spärke of pitie in thy brest, take pi-
tie rather of y^e afflicted Christians,
which must suffer so many mise-
ries and calamities in the world:
yea rather lament the state of the
Gospel, and the most holy name
of Christ our God, (in the which
thou wast baptized, and called to
be partaker of lyfe euerlasting,)
which the wicked worldlings do
so vyly and blasphemously spit at,
despise, treade vnder theyr feete,
& reuile with most spiteful words.

What

What kind of pitie call you this,
to take pitie of these cruell murder-
ers, hauing an hart so stony that
it cannot repent, which will not
amend theyr life and make an end
of theyr mischieuous actes, before
they bee vtterly destroyed with
theyr forefather Pharao, and such
other as haue bene rebellious a-
gainst y^e maiesty of almighty god?

I had rather tenne worldes
should perish ten tymes, then one
true Christian should continue in
sorrow and grief of mynd for theyr
sakes, which so outrageously con-
temne and despise Christ our Sa-
uiour, and all Christian Religion.
Therefore it is our parte to pray
vnto God with a faythfull hart, &
feruent desire that his kyngdome
may come. In like maner we had
nede to wishe and pray that the
world may be ouerthrowen and
vtterly destroyed, which most ar-
rogantly and blasphemously doth
set

set it selfe agaynst Christ and his
bloud, and can neuer make an end
of his raging scarcenes, and cruel
persecuting of poore Christians.
For so that forme of prayer which
Christ our Saviour hath prescri-
bed vnto vs, teacheth vs courage-
ously, and with confidence to pray,
that this day may come, and that
we cry without ceasing vnto god,
that once at the length he will be
reuenged on those wicked and de-
perate verlettes, for the spitefull
handlyng of his holy and preel-
ous bloud.

No Christian man ought or can
pray otherwise then thus, especi-
ally such as are molested and af-
flicted for the confession of Christ,
and preaching of the Gospell and
kyngdome of God: who haue no
other refuge on earth, but seruent
& faythfull prayer. He that is not
thus afflictioned in his mynd, that
he doth not desire y^e last day with
all

all his hart : Doth not yet vnder-
stand the Lordes prayer , much
lesse can he say it with his hart.
As I by experiecedid once playn-
ly perceauie in my selfe , at what
tyme I was moze delighted with
other formes of prayer deuised by
māns braine, then with that which
our Sauour him self hath taught
vs . But to him that is oppressed
with the misery and calamitie of
this world , it will seeme a sweete
prayer, such a man will say it with
all his hart. For who in such a case
will not desire, and pray most fer-
uently , that we be deliuered from
euill , to the end all plagues, vexa-
tions and troubles of the world
may haue an end , seing we see the
world will remaine as it is? It
will not (folowyn g exāple of the
Abder) suffer his old skytt
to be taken of , that is , it
will not repent & amend,
but will continue as be-

The Abder (as they
say) every spring , of
purpose, wresting him
selfe thorow a narrow
place, through his olde

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skynne behinde him as
it were leauing of his
old coate and putting
on a new one.

fore, or rather dayly en-
crease more and more in
wickednes.

Therefore of all thinges
this is the best, withal speede possi-
ble to depart out of it. For here
we liue euen as it wer in a den of
theues, and manquellers, and can
hardly, no not at all, sometymes
defend our selues from violent iniu-
ry, and losse of lyfe. Therefore for
myne owne part I care not what
shift I made honest and lawfull
to ryd my selfe out of the world.
For (as S. Cyprian sayth) who can
haue any delight to liue in so fil-
thy and troublesome estate, and
condition, being as it were beset
about with swords and daggers,
ready drawen agaynst vs, so that
it semeth impossible to escape, if
we had a thousand liues? who in
this case can be mery, before he see
some man come to deliuer him?
But we are they which are in
this

of the later Day.

this case, as we may easely vnderstand, if we consider well our estate, and condition, our misery & calamity, the daunger that hangeth ouer our heades, how busily the deuill goeth about to entrap vs, how fiercely he setteth vpon vs, and how we are constrayned with great payne and trouble to a ward his most bitter, and venomous darter, so that we can neuer haue rest.

What els therfore should we desire, but that with all speede we may be deliuered out of these vntollerable greuaunces and daungers, which is, by the coming of our true Saviour to iudgement at the last day: which who so euer doth not desire, he can not say the Lordes prayer, nor the Articles of our sayth with his hart, as he ought. For with what sayth can a man say: I beleue the resurrection of the flesh, and lyfe euermlasting, and

Doth

This is a true saying that we can not pray saythfully, nor beleue in God a right except we ioyfully

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looke for
comynge of
our Sani-
our to iudge
ment,

Doth not desire it? For if a man be-
leue it, he must nedes desire it
with hys hart, and be glad of it
when soeuer it shall come, other-
wise he is no Christian in dede, nei-
ther can he iustly brag of his faith.

For fayth is a certayne know-
ledge of Gods bountifull goodnes
towards vs; which we tast day-
ly, but shall chiefly and perfectly
enioy it at the last day: whereof
we are put in mynde by three Ar-
ticles of our fayth, by the which
we are taught to say: 1. We beleue

Mat. 24. 30. and 25. 81. Act. 1. 11. 10. 2. our Saviour
42. 7. 17. 30. 2. Tim. 4. 1. 1 Pet. 4. 5. shall come from

heauen, to iudge the quicke and the

Esay. 26. 19. Eze. 37. 5. Job. 19. 26.

Mat. 12. 42. Mar. 12. 25. Luc. 14. 14.

Ihon. 11. 24. Luc. 3. 21. 1. Cor. 15. 12.

Col. 3. 4. 1. Thel. 2. 14.

Ihon. 3. 3. 6. 5. 23. Rom. 6. 23. Dan.

11. 2. Mat. 19. 29. and 15. 45. Ihon. 3.

15. and 4. 14. 36. Ihon. 6. 27. and 40.

and 47. and 54. Ihon. 10. 28. and 12.

25. and 50. and 17. 2. Act. 13. 46. & 48

Rom. 2. 7. and 5. 21. and 6. 12. Gal. 6.

8. Tit. 1. 1. and 3. 4. 1. Tim. 1. 16. and

6. 12. 1. Ihon. 1. 2. and 2. 25. and 5. 11.

and 13. and 20. Jude Epist. 21.

dead: 2. who

at hys comynge

shall rayse vp

our bodyes:

3. And receaue

both body and

soule together

vnto the euer-

lastyng

lasting life.

This is part of our fayth wherby we are iustified: apprehending therby the mercy of God almighty towards vs miserable synners. without the which we can not be saued. For it is written: He

Mar. 16.
16.

that beleueth, shall be saued: and he that beleueth not, shall be damned.

Faith therefore is (as I may terme it) the onely staffe wherupon we must rest in this our pilgrimage: beyng ouer laden with buttolerable burdens of sinne and dangers & ensue therof. which staffe will do vs no seruyce, except we take it in our handes.

and vse it at all tymes conuenient. But we can not, nor will not stretch forth our handes to receaue it, except we be desirous therof. Algayn except we desire those thinges which we are taught to beleue, it is a manifest argument, that we do not take them to be Gods benefites, and to

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procede of his bountifull goodnes
towards vs, which is the proper-
ty of the true iustifying fayth.

Therefore I conclude, that we
can not well say þ Articles of our
fayth, that is, we can not beleue a
right in Christs coming to iudge-
ment, the resurrection of our flesh,
and lyfe euerlasting, except we de-
sire that the last day may come, at
what time our true Sainour will
put vs in full possession of these ex-
ceeding great benefites of his. As
gayne, a man that hath no desire
of the last day, doth not well vn-
derstand the ten commaunde-
mentes: For what meaneth it
when he sayth, I am the Lord thy

Exod. 20.2 God, thou shalt not take my name
in vayne: thou shalt not steale, thou

Gal. 3. 24. shalt not kill, thou shalt not commit
adultery: &c. but that we are in
daunger of al these vices and wic-
kednesses, and that which is our
state and condicion, that without
sinne

time and great danger we can
not liue : the deuill endeuoryng
by all meanes to perswade vs, that
we do not take God onely for our
God, & by crafty meanes to with-
draw vs from a quiet, ioyfull, and
godly life. He setteth vp idolatry,
rayseth vp blasphemy, and vniha-
lowyng of Gods name, he stirreth
vp men to disobedience, sedition,
wrath, filthy lust, robbery, theft
murder, and all kinde of wicked-
nes. These incomodities who so
euer seeth in deede, & would fayne
be ryd of them, must nedes desire
the last Day, which is the tyme
when all these, and such other mi-
series, and calamities, shall haue
an end.

Agaynst which the Lordes
prayer was appoynted, and deu-
ised by our Sauour Christ as a
remedy, especially where he hath
taught vs to say : Halowed be thy name, thy kingdome come, Thy
name, thy kingdome come, Thy
will

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will be done, and deliuer vs from all euill. It remaineth therfore that we vse this remidy, hartely praying to God our heavenly father for these thinges, which we cannot thoroughly and perfectly receaue before the end of the world. For (as I sayd before) there is no hope of any better, then this miserable estate present, as long as y^e world endureth: especially in this our latter tymes towardes the end thereof, it being now euen at the poynt to be consumed & vtterly destroyed for euer. For it is euen the Devils derling, past all hope of amendingment, so y^e all labour y^e is bestowed vpon it, to any such end, is in vaine: Which we may euidently perceaue, considering how the word of God is dayly more & more contemned. Many kind of errours, pestiferous sectes, horrible wickednesses increase dayly, whereby the world is worse and worse whiles

of the later Day.

whyles we hope (but in vayne) for
amendement.

Wherefore then, in such mis-
eries and calamities should we be
greatly desirous of our lyfe? And
if I for myne owne part had no
great cause to desire the end of all
things, yet the perill and daunger
of my brethren, scattered here and
there in the world, ought to moue
me: for whose sake we haue good
cause hartly to pray for it, whose
state is such (as we both heare &
see) that they are constrained to
suffer all maner of ignominy, re-
proch, flaunders, wordes, both
priuely and openly, violent in-
iury, and finally most greivous per-
secution what soener: with diuers
kinds of tormentes. cruelly hand-
led, and put to death.

For how many ene in our dayes
haue we sene, partly burnt open-
ly, or by some such meanes made
away partly put to death, priuely

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and by traiterous meanes dispatched: There are many, besides the infinite number of holy mē which haue bene slayne before our tyme, since the Ascention of our Saviour Christ, or rather since the beginning of this world. Whose blood beyng yet unreuenged, cryeth for the commyng of our Saviour to iudgement: to the end they beyng restored to theyr bodyes againe, may haue full fruition of the ioyes long looked for, and may be reuēged of the world, as the reuelation of Iohn declareth: where God comforteth them after this

Apoc. 6. 10. *lozt, saying: that they must rest for*

The Saintes of God do not require vengeance of theyr enemies, because of private hatred, but because they know them to be Gods enemies, and do rage with deadly fury agaynst his holy church, and agaynst his cruelising truth. And in

a litle season, vntil the number of theyr fellow seruantes and brethren, which should be killed in like maner, were fulfilled, which I hope is now come to passe.

Therefore both the Christians that are lyving, and

and those that are departed, after a sorte do desire vs to helpe them with our prayers, desiring God to hasten theyr redemption. For what thing can be more miserable vnto Christians, then that they should be cōstrayned alwayes to hold theyr tongues, the world and the deuill continually bragging and raging ouer the, dayly putting to death and cruelly murdering more & more of the faithfull professors of Iesus christ & his vnfaylible word, and seducing men, more and more encreasing theyr haynous offences which before were but tollerable?

We heare & see at this present, the Turke and the
C.iiij. Hope

this case the loue of our neighbour hath no place, where it is repugnant to the loue of God, whose glory we ought to preferre before the commodities of all the world. Therefore when man is such an enemy vnto G O D, that we must needs hate the one, and loue the other, we must loue God & hate man. Psal. 139. 21. and in Gods cause pray for the destruction of man. Jer. 18. 21 ver. 21, as agaynst the enemy of G O D vpon a zeale and feruent loue of Gods glory, especially if they be such as we perceiue offende not of ignorance, but of malicious stubbornnes and that agaynst theyr conscience. But in our own persons we must rather pray for man, then agaynst him, as we are taught by the example of our Saviour and Steuen. Act. 7. 60.

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Pope, which is Antichrist, rage
with most cruell tyranny agaynst
þe name of Christ, dayly sheddyng
the bloud of his Sayntes, with
many sectes besides, contrary to
his Gospell; And should we, hol-
dyng our handes in our bosome,
looke vpon the deuill, practisynge
without measure his crafty de-
uises agaynst the Christians, and
not make our earnest prayer vnto
God for them without ceasing?
There is no sparke of Christianity
in a mans body remayning, that
would not pray vnto God with-
all his harte to be deliuered out of
these so great miseries and cala-
mities.

Therefore if we haue a mynde
to be Christians, we must endener
our selues to pray diligently and
earnestly, as our Saviour hath
taught vs, and as our necessity re-
quireth, if it be any necessity: whē
we see good Christians with great
per-

persecution slayne, true doctrine
oppressed, the kingdome of the De-
uill, with all maner of vice & wicked-
nednes, aduanced: Sayntes by
the meanes of wicked men, not
onely despised and troade vnder
foote, but consumed to dust and
ashes: finally the Gospell of Christ
our Lord, and his name spitefully
blasphemed.

Therefore let vs call vpon God
all that we may, desiring him for
the glory of his name, to take vpon
him the defence of his Chris-
tian children, and of his owne
doctrine, and bring them, by his
commynge at the last Day to iudge
the quick and the dead, to that
glorious rest which he hath pro-
mised & prepared for them, from
the beginning of y^e world, through
the death and Passion of the im-
maculate lambe our Sauour
Christ. But if any man through
the infirmitie of his fleshe be a-

Heb. 4. 3.
Eccl. 3. 15.
Reuel. 13. 8.
Ihon. 1. 29.
1. Pet. 1. 19.
Rom. 16. 25.
Ephes. 3. 9.
Colos. 1. 26.
2. Timo. 1.
10.
Tit. 1. 2.

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frayde of that day: let hym print
Deepely in his mynd the wordes of
Christ our Saviour, and comfort
him selfe with this, that hee byd-
deth vs lift vp our heades, and be
of good cheare, calling that tyme
our redemptiō, that is: not death,
but euerlastyng life: not torath,
but mercy and grace: not hell, but
the kingdome of God: not terror,
or daunger, but comfort and ioy.
And therfore Paule, not without
a cause, calleth it the blessed hope
and appearing of the glory of the
great God, and our Saviour Je-
sus Christ.

Therefore we may be of good
cheare, and nede not feare the losse
of our life, nor his comyng to
Iudgemēt, which hath geuen vs
his Gospell, and his grace there-
with, not to deny him, but to loue
him and confesse him, & to shunne
no daunger in his cause, which are
and will be layd before vs of the
world

Tit. 2. 13.

Mat. 10. 32.

Mat. 10. 38

Rom. 8. 17.

2. Tim. 3. 12

Math. 10.

25.

Jhon. 16. 2.

and. 33.

world, and of the deuill, untill the
comming of our Saviour: whose
comming shall not be terrible, but
ioyfull, yet not to the world, but
to vs miserable sinners: which for
a tyme must continue here, as it
were in a den of theues, where the
deuill, day and night seeketh to
draw vs: taking away from vs,
not onely our life and our goods,
but vering our hartes, and our
consciencs with diuers stormes
of temptations, to the ende we
should feare the day of our redemp-
tion, and beyng destitute of all co-
fort, should fall into vtter despera-
tion. Unto vs, thus troubled, the
comming of our Saviour shalbe
ioyfull: but vnto the world which
will not beleue, what daunger
hangeth ouer his head, before he
haue experience thereof: it shall
bring terrour, feare, plagues,
death, destruction, hell fire.

Math. 24.
48.

Therefore when that day shall
come

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1. Thes. 4.

17.

1. Cor. 15. 52

come vpon the sodayne, and vtterly destroy all thinges, there is no cause why thou, that art a faythfull Christian, shouldest be afrayd therof least it destroy thee in lyke sorte. for eyther being receiued, thou shalt bee taken out of the graue, and out of dust into heauē: or els in a moment thou shalt be chaunged into a glonzous estate for euer, & placed where no sinne, no feare, no sorrow, no danger, but true rightuousnes, ioy, peace, lyfe, tranquillitie and euermlasting blessednes shall reigne. These thynges we looke for, and preach, for the litle flockes sake, which shall receaue them at that day, which we desire withall our hartes, and hope it to be now hard at hand, bycause so many signes and tokens therof are already past, foretolden by Christ, our true Saviour. And this is that consolation & comfort, which

no man can geue, but onely the ho-
ly ghost, by the word of Christ our
Lord.

Iho. 14. 27.
Job. 1. 17.
Rom. 8. 11.
Iho. 7. 38.
Act. 9. 31.
Rom. 5. 3.
and. 10. 17.
I. 14. 14. 5.
I. Cor. 2. 10

Let vs suffer therefore the
Sunne, the Moone and all crea-
tures to looke, and to threaten
terrible thinges to come: for al-
though they be terrible vnto the
world, they are ioyfull vnto vs,
which in them see that cōfortable
Deliveraunce, which our Saviour
by þ wordes of this Gospell hath
declared vnto vs, and which he
expoundeth vnto vs by this Godly
parable, or similitude folowing:
See (sayth he) the figge trees, and all
other trees, when they shoote out
their buds, you see and know of
your selues how that Sōmer is then
nigh at hand: so likewise ye also whē
see these thinges come to passe, be
sure that the kyegdome of GOD is
nigh. Doubtlesse this is a nota-
ble exposition, which I my selfe
could neuer inuent, or apply vnto
this

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this purpose. For who euer hard,
that the Darkening of the Sunne,
and the Moone, the destructiō of
the heauē and earth, the feare and
trembling of men, the ruin of the
ayre, water & all creatures, should
be likened to the shootyng out of
buds, and þ blossoming of trees?
I would thinke rather that these
thynges should bee lykened to a
rough, sharpe, and verphard
winter, which with vntollerable
cold destroyeth and kylleth all
frutes, and what soeuer groweth
vpon the earth.

But our Sauionr Christ of all
other the best interpreter and ex-
pounder of this word, expoundeth
these signes after an other sorte,
better to our comfort and consol-
ation: shewyng that those thynges
which seme terrible vnto vs, are
pleasaut and beautifull to behold:
as if we see the Sunne and the
Moone darkened, the water and
the

of the later Day.

the wyndes stormy and tempestuous, the mountaynes overthrowē & made equall with the valleyes, he teacheth vs to say: thanks be to God, for now the pleasaunt sommer is at hād, now we see the spryng of the leafe in some trees, and other some to shoote out theyr buddes.

No man, no reason, no humane wisdomē, could thus interpret these signes, terrible to behold, that redemption and everlastyng ioye should be signified thereby, which vnto reason, & mans wisdomē seeme rather to prognosticate death and all kind of destruction. But seyng we haue learned this interpretation of such a notable scholemaster, euē of him which sendeth them, and therfore knoweth best how to expound thē: therfore (I say) let vs learne it well, & accustome our selues vnto it, that we may print it in our mindes the better

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better to our comfort, and that we may behold these signes, and geue our iudgement of them according to the word of God: and not according to reason and mans wisdom, which is foolish, and full of corruption, which teacheth vs to shunne and bee afrayed of those things, that in dede are pleasaunt & ioyfull. It will not gladly suffer vs to behold all thinges darkned and to looke lowzingly: thunder & lightning, great stormes & tempestes, are vnacceptable vnto it.

Notwithstanding a Christian ma ought not to be troubled therewith, but take hold vpon Gods word, whereby he openeth our myndes, & as he interpreteth these thinges, we may interprete them also: knowing therby & pleasantnes of sommer is now at hand, and the earth will very shortly bring forth an abundaunce of goodly lilies and swete roses, most pleasat

to

of the later Day.

to behold, that is to say: that now
after this filthy and wicked lyfe,
in the which we are tumbled and
tossed with many miseries, and
calamities, we shalbe brought in-
to the haven of tranquillitie, bles-
sednes, and all pleasure, which
never shail haue end.

1. Cor. 9. 7.
2. Cor. 5.
17.
Gal. 6. 15.
Eph. 4. 24.

For this is his will, that as we
must be new mē, so we must haue
new sences, new cogitaciōs new
vnderstanding of thinges, & not
behold any thyng with the eyes of
our oʷn reason, as they seme vn-
to the world, but with the eyes of
faith, and as they seme vnto God:
that we may the better fashiō our
selues vnto that new lyfe to come
which is inuisible, which we hope
for, after the tribulation of this
world. And that we be not de-
lighted with this temporall lyfe,
nor greued to depart out of it, or
to see the destruction of the world
and all creatures therein, of whom
it

That is
best, which
is new vnto
the world,
but old vn-
to God.

Colof. 3. 9.
Colof. 2. 8.

Heb. 11. 1.

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it is no tyme now to take pitie, we ought rather to take pity of the miserable Christiāns, both of them which presently are afflicted in the world, and also of them which being departed, sleepe in the graue, and desire to see the glorious day of their resurrection. Euen as the herbes which in the wynter tyme lye hid in the earth, and the trees, the iuyse therof being kept in with cold, can not spring and bring forth buds, blossomes, and leaues, but looke for the spring, at which tyme shootyng out theyr buds, they flourish; and are liuely to behold: so we in like maner ought with ioy to looke for the last day, saying: Now the sharpnes of winter is ended, the pleasant sommer is come, yea such a sommer which neuer shall haue end. At the comming wherof not onely the Sayntes, but also the Angels reioyce, and are glad. *Bea*
all

of the later Day.

all creatures after a sort looke for
it, and desire it earnestly.

1. Pet. 1. 12.
Rom. 8. 22

For heauen, earth,
Sunne, Starres, ayre
and all creatures can no
lenger beare the wicked-
nes of the world, which
they are constrained to
behold, vnto whom it is
greuous to serue to the
vse, or rather to the abuse
of sinners, and are an ayde
to the wickednes of the
deuill. And therefore they
would gladly bee deliue-
red of thys fylthy bon-
dage, and be made a new
heauen, and a new earth:

A mynd and speech at-
tributed to creatures
without life. Esa. 24.
23. and not properly
but figuratiuely, as
when we say the earth
doth praye the Lord;
that is to say, it doth
declare his wonder-
rous works, and the
wonderfull power ther-
of ministereth a mani-
fester to praye the
Lord: so it desireth the
last day, that is to say,
it being scoried day-
ly more and more for
our sinne. Whereby
our miserable state,
and what cause we
have to lament, and so
desire our deliuerance
by the coming of our
saluour to iudgement.

as Peter, and the Prophet Esay
sayth, in which onely rightuous-
nes shall dwell. For iniquitie and
the wickednes of man passeth all
measure: so that it can not be suf-
fered any longer. And therefore all
thynges are moued (as now we

1. Pet. 3. 13.
Apoc. 21. 1.
Esay 65. 17.
and 66. 22.

F. 4.

(see)

A Sermon of the Signes

see) crying (as it were) vnto God
for their deliuerance.

For this cause our Saviour
Christ concludeth after this sort:
So you, when you see these thinges
come to passe, know that the king-
dome of God is at hand . verely I

Here an age may be taken for the space of two thousand yeres, whereof there are but three in all the world, one from the beginning of the world vnto the law, the second from the law vnto the coming of our Saviour, and the last from the coming of our Saviour vnto the ende of the world which shalbe thirtie. But how much it is vnder tayne

I say vnto you : this age shall not passe, vntill all thinges be fulfilled : heauen and earth shall passe, but my word shall not passe . As though he should say, you haue prayed after this sort : Let thy kingdome come, deliuer vs from euill: Therfore now know you for a certaynty, even as

certaynly as my worde is true and euerlasting, that when you see these signes, your prayer is heard, that the kingdome of God shall come even as you haue desired : and all sinne shall haue an end, and be consumed. &c.

Ther-

Therefore when I come in the
cloudes with all my angels, with
great glory in flaming fire, when
with all creatures shall meet and
be consumed, and all things shall
geue almight, and while after a
stranger and wonderfull to see
your bodies shall be glorified, for
they shall passe the purenes of the
ayre, and all the army of heauen,
while they neuer so bright, and
shall raigne with me for ever in
unspeakeable glory. Finally, you
shall see the damned under your
feet naked in the earth, in perpet-
uall shame, trembling and shak-
ing, being accursed and cast
downe headlong into hell.

Now to make an end, after
this sort, as I haue declared vnto
you, the signes of the last day must
be expounded vnto the Christian
people, that it may appeare they
signifie no harme, but marueilous
joy, great profite, and commodity.

A Sermon of the Signes

As for the Astronomers let them
interpret them to signifie no-
thing els but warre, murder, and
bitter destruction: let them feare
and tremble, which haue and
desire nothing but a temporall
lyfe, and pleasant dayes in this
world: But let vs be of good
cheare, as men that are reuiued
and regenerate in Christ thorow
the holy Ghost. And euen as he is
the Lord of heauen and earth and
all creatures therein: so we by
him are the Lordes of all signes,
what soeuer seemeth terrible to the
eyes of mā: neither can any thing
hurt vs, no, although it take a-
way our life. For our lyfe and con-
seruation is not here, but we
looke for an other lyfe when our
body shalbe deliuered, which lyfe
is now hid with Christ in heauen,
through fayth (as S. Paul sayth)
but shortly shalbe reuiued before
all the world in immortall and
euer.

1941 .3. 20.

Colos. 3. 3.

of glory • *febr. latre. dy. 2. d. T.* *
everlasting brightnesse : when
both in body and soule , we shall
raigne with God the father , the
sonne, and the holy Ghost
to whom be all prayle, be-
not, and glory, world
without end.

Amen.



* The Signes that were geuen to
the inhabitantes of Hierusalem,
before their destruction.



Whole yeare before the
coming of Vespasian to
besiege the Citie, right o-
ner it, was sene a blasing
starre like vnto a sword
which the comunon people did interpret
to be a token of their deliuerance out
of bondage, in to the which they were
brought by the Romanes.

Before the warre begone, at the feast
of unleavened bread, which was then
the viii. day of Aprill, there was sodenly
sene at nine of the clock at night, for the
space of halfe an houre, such a great light
about the Alter, and the Temple, that it
semed to be midday.

At þ same feast, a Cow beyng brought
to be sacrificed, brought forth a Lambe
in the midst of the Church.

The East gate of the Temple, being
of brasse and shut euery night, but not
without the strength of twenty men, be-
ing locked and barred with diuers locks
and barres, was seene at vi. of the clocke
at night, and (as Egesippus testifieth di-
uers nightes to open it selfe without the
hand.

hand of men. This thing was thought of the most parte to be a token of good lucke, and that the gates of their enemies should open vnto them of their owne accord. But some that were of the wiser sort, sayd it was a token that the strength of the Temple should be dissolved without the hand of man, that it might be spoyled of their enemies and destroyed.

A few dayes after their solempne feastes, there appeared in the cloudes before Sunne setting, a vision of charets, and hostes of armed men, wherewith all the Cities of Iuryc & the countrey there about were innaded and ouerrunne.

At the feast called Pentecost, the Priestes entring in the night into the inner Temple, according to their maner to do their diuine seruice, first they perceaued a noyse or russhlyng after, they heard a voyce saying often: *Let vs depart hence, let vs depart hence.*

One called Iesus, the sonne of Anani, a base man and of lowe degree, foure yeares before the warre, the Citie being in great wealth and quietnes, comming to the celebration of one of their solempne feastes, called the feastes of tabernacles,

The Signes that were geuen

went vp into the Temple, and suddenly
cryed out with a loud voyce, saying: A
voyce from the East, a voyce from the
West, a voyce from the foure windes,
a voyce agaynst Hierusalem, and the
tēple, a voyce agaynst new married men,
and new married women, a voyce against
all this people: crying thus day and night
he went thorough all the streetes of the
City. Certayne of the chief men being
amaled, and fearing that it was a token
of misfortune, tooke the man & whipped
him. But he whiles he was beaten, cried
still as before, and being still beaten, vn-
till a man might see his bare bones, hee
neuer desired them to let him go, nei-
ther did he shed any teares for the mat-
ter, but cryed still at euery stripe: Wo,
wo vnto the inhabitauntes of Hierusa-
lem, and at the length dismissed, as a man
out of his wittes, he cryed still as before,
especially, on the solemne feast dayes,
vntill the siege of the City, at which
tyme he entring vp on the wall, and cry-
ing, wo, wo vnto the City, the Temple,
and the people: he cryed at the last wo
vnto my selfe, and was cast downe dead
with a stone hurled to hym by the ene-
mies out of one of theyr engyns. They
more

before the destruction.
were nothing moved with these signes,
but thinking they should have victorie
over their enemies, resisted them,
untill both they and their Citie
was destroyed, according to
the words of our Saviour
our. Luc. 19. 43.



Signes, and wonders signifi-
ing alteration, or misery and calamity of
certaine Countreys, and Nations,
and of great Personages.



Wout the yeare from the
beginning of the world.
3458. Tarquinius, surna-
med Superbus the seneth
king of the Romanes,
was depriued of his king-
dome by his subiectes, and thrust out by
force of armes, and the state of gouer-
nauunce altered, from the gouernement
of one monarche, vnto ij. yearely offices
called Consuls: a litle before which time
in signification thereof (as Hystoriogra-
phers doe write) a Dogge did speake and
a Serpent did barke. T. Plinius lib. 8.
Cap. 41.

The yeare from the beginning of the
world. 3538. the light of the Sunne was
so taken away by an Eclipse scene in
Greece, that a man might see the Starres
as well at midday as at midnight. Short-
ly afterwarde followed y^e warre, called
the warre of Peloponesus which conti-
nued seuen and twenty yeares. Thu-
cidides.

The yeare from the beginning of the
world.

1021b. 36 98. at Rome, and the countrey
there about, bloud in stead of water gush-
ed out of the springes, and milke from
heaven, like raine. Shortly after fol-
lowed the warre of Carthage agaynst
the Romanes, which cost the liues of
many thousandes. Orsius li. 4. Cap. 5.

Anno domini. 1452. Constantino-
ple in Grece (where in those dayes was
the Emperours Palace) was besieged &
ouercome of y great Turke called Ma-
homet, the second of that name: who
when he had gotté the victoꝝ, used most
beastly cruelty towarde the Christians
both men, women and children, old and
young, rich and poꝝe. The Emperour
being slayne, his head was set vpon a
speare, & caried round about the Citie,
(y more to greeue his subiectes) his wife
and daughter, with many noble women
were rauished, and after cut in peces, all
the noble men were slayne, the common
people were made bondslaves, and ma-
ny other such like vilanies were done,
besides the bringing of the whole coun-
trei of Grece into his owne dominion.
A little before which time, was sene at
Comus a Citie in France towarde
sunne setting, a great multitude of

Examples of the Signes.

dogges, caried in the ayre, and after
the bones of diuers kindes of beastes;
also men armed diuersely, some with
speares and shieldes, who were pursued
of a great army of horsemen, being deu-
ided into diuers companies. For the space
of three houres the army seemed to be set
tying forth, at the last came forth a tall &
huge man, fearefull to behold, sitting up-
pon a terrible horse, seeming to bee the
Capitaine of the host: and many such
straunge thinges appeared, untill night
when they could be no more sene.

THese few examples I haue here ad-
ded in the end of the Sermon, to let
men see that before great alterations
or changes of kingdomes and com-
mon weales, God sendeth wonderfull
tokens therof, to signifie the same be-
fore it come to passe: wherby with
Martin Luther, the author of this Ser-
mon, we may well conclude that be-
fore the alteration of the whole world
(which is the last day) he will send ma-
ny signes and tokens therof, which he
sheweth for the most part to be alrea-
dy fulfilled: and therefore the end of
all thinges is now to bee looked for,

Examples of the Signes.

because there hath happened of late dayes many wonderfull Eclipses, or darkenings, of the Sunne, and Moone, many Sunnes haue bene seene at one tyme, many raynebowes, many terrible blasing Starres, and other straunge sightes of fire in the ayre, many great tempestes of windes, with flouds and earth quakes, which haue destroyed and ouerflowed both Cities, and whole countreies: Wherof here might be added diuers examples, both of such as happened before *Luther* did write this Sermon, as also since that time. But they are almost innumerable, and haue bene partly seene with our owne eyes, and are at large set out in Print, by *Conradus Gesnerus*, *Marcus Frischius*, & others, who haue written no smale books of such wonderful and strange thinges: as by the prouidence of almighty God haue happened before tyme: to this end, that we seing these thinges come to passe, forespoken by our Saviour, might the more diligently watch for his comming, least we folowing the example of the lewde seruant, leade a carelesse life in all kinde of wickednes, and he comming
vpon

Examples of the Signet.

Upon vs vnwares, geue vs our portion
with hypocrites and dissemblers in
euerlasting fire prepared for the
deuill and his aungels! God
graunt vs therefore to watch
for the comming of our
Sauour, that we
being prepa-
red with oyle in our Lampes,
he may take vs with him
vnto euerlasting life.

Amen.



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*9 Cum gratia & privilegio Regie
Majestatis.*



1578.